

The South African Outlook

SEPTEMBER 1, 1953.

CONTENTS

	Page		Page
THE OUTLOOK ..	129	Policy and Practice in British Tropical Africa	141
Mau Mau and the Church	132	Lack of African Middle Class a Serious Problem	143
A Farm Labour System That Succeeds ..	136	New Books :	
Sursum Corda ..	138	<i>Where Science and Faith Meet</i>	135
Hamba Ka'hle Mama ..	139	"R. J.,"	144
African Education: A Study of Educational		<i>God Intervenes</i>	144
		Lovedale Notes ..	144

The South African Outlook

Opinion in good men is but knowledge in the making. —Milton.

* * * *

Education Bill.

The Education Bill based on the report of the recent Commission on African Education has now been published. It is not likely to create much stir in Parliament. The Government majority will ensure that it becomes law. As framed it is not much more than a skeleton and we shall require to await the issue of the regulations framed under the Bill before we can accurately gauge its effect on the system of Native Education. In this respect it is like many other Bills which are being placed before Parliaments these days. The main change of course is that the control of Native Education (or Bantu Education as we are now to call it) is to be removed from the Provinces and handed over to the Union. Such a move has been in prospect for many years, ever since the Union assumed full responsibility for Native Education and inaugurated the Union Advisory Board which set itself to co-ordinate the services in the four Provinces. The really contentious issue in the Bill is that it proposes to separate Native Education from the education of all other groups in the Union. Had its administration been entrusted to the Union Education Department which already controls education of various types, many people would have continued to feel that Native Education was part and parcel of the general educational system of the country and not subordinated to the vagaries of Native policy in general. Before long the administration of Native Education will be one of the most

extensive and important departments in the country, touching the welfare of a vast number of people and employing more Africans than any other state department. This army of professional workers will be employed in areas and under conditions which will differ widely and care will have to be taken that in securing the benefits of uniformity violence is not done to the spirit of freedom and initiative in the various regions.

* * * *

Three classes of school are to be recognised for government subsidy: (1) Schools established or maintained by any Bantu authority, or any Native Council, tribe or community (Community Schools);

(2) Schools established directly by the Minister (Government Bantu Schools);

(3) State-aided Native Schools (presumably Mission or other private schools).

Every school established, whether aided or not, must be registered. It will be an offence to establish a school unless it is registered. These classes of school are all already in existence. The overwhelming majority are of course in class three (i.e.) schools established by missions. These include the very important Teacher-training Institutions, which are the nerve centre of the whole system. It is to be hoped that the temptation to favour the schools in group (2) to the disadvantage of the other groups will be resisted. The Institutions, which are generally boarding schools with special facilities for imbuing embryo teachers with the ideals of their profession, compose a special class by themselves and perform for the African people the function performed by good grammar or public schools elsewhere. Little recognition of the immense service they have done has been given them in the way of financial aid nor has the Native youth and sometimes even the Native parent shown proper appreciation of their invaluable contribution to African progress. We hope that a new day of greater encouragement and assistance will dawn for these Missionary Institutions, which generally combine Training, Secondary and Trade Schools and that they will continue to play their historic role in the education system. In particular there should be no discrimination in the terms of service of teachers in Community, Government and Missionary Schools. The unity of the profession should be conserved. In clause 16 (q) for example provision is made for regulations to be drafted for the establishment of

a pension or provident fund for teachers in *Government Bantu Schools*. We hope that it will not be restricted to these schools only. It is inevitable that the coming generation will see an immense development of African schools, a development which can only be made possible by increased Government expenditure, but the use of public funds can be extended and all available resources conserved if account is taken of the reservoir of voluntary effort which is at the beck and call of every well-directed Government Welfare agency.

* * * *

The Prime Minister's Office and the Coloured Deputations.

It is clear from the statement issued from the Office of the Prime Minister with regard to the discussions between cabinet ministers and the representatives of various Coloured groups that it would be a mistake to regard what took place as consultation in the usual meaning of the term. We read, for instance, that "on behalf of the Government the deputation was told that there could be healthy relations with the Coloured people only if they were placed on a separate roll. Only then would it be possible for both the Coloured community and the European to develop properly." But that is no more than an *ipse dixit* which begs the whole question and is insulting to both groups alike. That the official statement contained a good deal of wishful thinking was evident from the strong protests immediately forthcoming from accredited Coloured leaders. The president of the Coloured People's National Union, Mr. G. J. Golding, said without hesitation, "The statement issued from the Prime Minister's Office cannot be accepted as correct in its interpretation of the Coloured People's reaction to the proposed South Africa Act Amendment Bill."

It is difficult for ordinary people to understand why such immense importance is attached to this matter of the Coloured vote, to justify the expenditure of so much time and money, not to mention the sound and fury which it has evoked. If the Coloured vote as it is today is so mischievous a thing, it is at any rate a declining mischief. The percentage of Coloured voters on the roll in the Cape Province has dropped from nineteen in 1927 to only eight today. And what, so far as we know, the Prime Minister has never explained is why, when the higher figure prevailed, he supported a proposal to put Coloured women on to the common roll, and two years later was willing that the Coloured vote should be extended to the Northern Provinces. Meanwhile Mr. Pirow, whose mental exuberance is not restrained by the tenure of any public office, has come forward with a proposal for the establishment of a national home for the Coloured people in the North-west Cape and across the border into South-west Africa. But he is wise enough to want to make it a voluntary business.

"A Policy of Self-preservation."

A longish report of an address by the Union's High Commissioner in London, Dr. Geyer, to a Rotary Club luncheon appeared recently in the press. In it he discussed the policy of partnership in a multi-racial society, and, as far as South Africa is concerned, roundly condemned it. Whether it might be the best policy for other parts of Africa he was not prepared to say, but for the Union he found tolerable only such form or measure of partnership of the races as might be built upon apartheid. "No one," he said rather surprisingly, (and it would be true enough if it were apartheid that he was talking about) "has yet told us precisely what is meant by partnership;" but apparently he understands it as Brazil does, and regards it as disastrous. At any rate he made no attempt to defend apartheid as a Christian policy. "Apartheid is a policy of self-preservation," he said roundly, "We make no apology for possessing that very natural urge." But natural urges are not the highest or the really decisive wisdom.

* * * *

Goodwill beneath the Surface.

We are grateful to Mr. G. Viljoen, who is head of the Native Affairs Department of the Bloemfontein Municipality, for the very wise emphasis which he placed on the possibilities of goodwill when he spoke to a luncheon club the other day in Bloemfontein. He was quite frank about the dangerous strain to be found today in relations between White and non-White, with the result that mutual trust and respect were largely lost. Apart from open clashes he sees many other signs of enmity towards the Europeans. "We, as educated, thinking people," he said, "dare not fail to take cognisance of a most unhappy situation which is developing, and which is to a large extent caused by prejudice, misunderstanding and suspicion. The two great barriers to good relations are European arrogance and Native suspicion, but these are merely human attitudes which can be worn down. Deep down beneath the surface of political truculence there is still a core of genuine goodwill on either side of the colour line." A direct challenge, therefore, faces us all to cherish this and get it back into control of the situation. "Let us get away from the damnable South African attitude that the Coloured problem is only a subject to interest politicians and cranks. Let us get business and professional men, housewives and career women applying their minds to the subject in all seriousness."

* * * *

Mr. F. J. de Villiers.

Mr. F. J. de Villiers, Chief Inspector of Native Education, had some interesting statistics to give to the *East London Dispatch* on the 26th of August last. In an interview with a representative he stated that the amount provided by the government for Native education in the

Cape Province for the current financial year was £2,844,000 plus £71,000 for new buildings in urban areas and £12,000 for bursaries to student teachers. The total included £85,000 for additional teachers in existing schools and for the recognition for purposes of subsidy of 50 additional schools. For each of the previous seven years the money provided by the Union Government for Native education in the Union had shown an increase of ten per cent on the previous year's expenditure. The increase in the Cape Province this year was twelve per cent. To realise the progress that has been made it is only necessary to recall that 30 years ago the total provision in the Cape, which was then by far the most liberal of the provinces, was in the neighbourhood of £275,000! The increases in the other provinces in that time have been even more dramatic.

Coupled with this encouraging report, however, there was an item that will be heard by those engaged in Native education with less gratification viz. that the Chief Inspector has been recommended by the Public Service Commission for promotion to the post of Professional Assistant to the Superintendent-General, the acceptance of which, we fear, will necessitate his relinquishing his direct connection with Native education. As we report elsewhere, changes in the administration of the system which Mr. De Villiers has, following in the footsteps of worthy predecessors, so ably promoted, are imminent, and at the critical period of the change-over we can ill spare one who, whatever the scheme of administration to be evolved, was eminently qualified to occupy a high position in it. All who have carried the burden of missionary education will especially regret the loss of one who shared their ideals and had intimate knowledge from experience of the inner working of Institutions for the training of non-European students. The good wishes of all will attend him in his new post and he will be remembered, not only for his sound administration, but for the courtesy he imported into his official relationships.

* * * *

Miss Florence Mabile.

Miss Florence Suzanne Mabile, who died recently at the home of her niece in Estcourt at the ripe age of ninety, was the last of her generation in a notable Basutoland family. Her mother was a daughter of Eugene Casalis who, with MM. Arbousset and Gosselin, first brought the Gospel to the Basuto on the invitation of Moshesh in 1833, and was born at Thaba Bosigo only seven years later. Of the children born to her and her husband, Adolphe Mabile, (who played such a significant role in Basutoland), six grew to maturity and five were actively identified with the Paris Mission in the territory. Florence was one of these and from 1882, when she returned to Morija from some years of education in France, a variety of essential and useful occupations engrossed her for forty-eight years. As little more than a girl she was matron of the Bible School and

teacher of the missionaries' children—Cassilis, Dykes, and others. She also ran the first post office in Morija for many years, later becoming its telegraphist also. At the same time she managed the Mission's book depot, only surrendering that to become matron of the Normal College under a succession of principals. Retiring in 1930 she made her home with two widowed sisters (Mesdames Dyke and Kruger) at Ficksburg, and, surviving them, spent the closing years with her niece, Mrs. Jean Ramseyer, at Adams and Estcourt. She used her distinctive gifts for the good of the Basuto in the spirit and tradition of her distinguished parents.

* * * *

Tom Osborn Memorial: Musical Awards.

The committee in charge of the Tom Osborn Memorial Trust has adopted the development of African Music as a suitable object to which its activities are to be directed. Dr. Tom Osborn's all too brief life was devoted to the service of the under-privileged, and it is entirely fitting that his memory should be preserved in the encouragement of some form of African talent. The choice of music is an excellent one, for it is a sphere in which Africans have much to give the world.

So far at least three years awards are to be made annually to African musicians from any part of the continent south of the Sahara, for compositions judged to be of the highest merit musically, irrespective of type. It has wisely been decided that the items submitted must be recorded music, for if it had to be written down on paper, much could never be submitted for adjudication. Moreover, it would be quite impossible for the judges to travel the many thousands of miles necessary in order to hear the performances of many hundreds of musicians, many of them in most remote places: whereas records will enable them to be heard again and again if necessary, and in one place.

For the inauguration of the competition, since no other items were available, the selection was made from over six hundred pieces recorded last year by Mr. Hugh Tracey, so well known for his wide researches into African music; but for future selections all broadcasting stations, recording companies, and research units are being asked to submit their best recordings. The task of selection and adjudication has been entrusted to the African Music Society which has its headquarters in Roodepoort, Transvaal.

It is the hope of the committee that further generous help will be forthcoming to supplement the Fund and make possible further extension of the service thus pioneered. The Tom Osborn Memorial is operated by and through the National War Memorial Health Foundation which keeps all the monies donated to it and disburses money at the request of the committee.

The prize-winners for the 1952 recordings will be published in our next issue.

Mau Mau and the Church

(Being the final portion of the Statement prepared by the Foreign Missions Committee of the Church of Scotland; the first part was published in our August issue.)

THE CRISIS

Rise

The rise of the Mau Mau coincided roughly with the demobilisation of the army and the return to Kenya in 1946 of the Kikuyu nationalist leader, Jomo Kenyatta. He was one of the main architects of the Kikuyu Central Association in 1922, and was first Secretary and then President of that body until his departure for England in 1931. From 1928-31 he also acted as editor of its newspaper, *Munguithania*.

With his return, there came at once a quickening of political tempo. Among the Kikuyu there arose much discussion of the virtues of the Russian people and the great record of Communism. There was much development of the Independent Schools. Then came the Gold Coast disturbances and the granting of a measure of self-government in that Colony. Talk of Communism and the virtues of the Russians ceased as if cut off by a knife, and centred upon the need for the Kikuyu to seek self-government at once. The Mau Mau oath (though not under that name) was reported to be in common use, but there was no evidence that it was being applied by force.

Then two developments occurred which forced the hand of the K.C.A. and in all probability made the ensuing explosion inevitable.

The Churches which in the thirties and early forties had been in a state of comparative apathy, began to experience a religious revival and this cut across the nationalist movement in two ways. First, many of the K.C.A. following were directly affected and were either drawn into the Churches or their nationalist loyalties were weakened. Second, as a result of this revival of faith, Kikuyu and European Christians began to co-operate on a level hitherto unknown. To meet this threat to their unity, the K.C.A. opened a campaign of malevolent propaganda against the Churches, identifying them as the spearhead of a European movement to deprive the Kikuyu of their land. For instance, at a Church of Scotland station, a generous grant-in-aid for the erection of a teacher-training centre had been made by Government. The provision of this money was explained by K.C.A. as the bribe given by Government in return for mission help in promoting a revival of religion so that the morale of the Kikuyu people might be weakened and their land stolen. "Was not Christ," they asked, "the name of the ship which brought the Europeans to Kenya?" The oath of allegiance began to be administered by force, mostly at night to women and older children, and a clause added binding them to renounce

Christianity. A counter revival was instituted. Parodies of Christian hymns, creeds, and prayers appeared in which Jomo Kenyatta's name was substituted for that of Christ. These were taught in Independent Schools. Kenyatta began to be hailed as the mystical saviour of the Kikuyu.

The second major development was that Government overhauled its machinery for the administration of African education, and instituted a system of greatly increased grants-in-aid and greatly increased control of school staffing, curricula and finance. This measure led to a struggle for power within the K.C.A. Increased financial aid was a great attraction, and the more moderate elements favoured entering the state-sponsored system. But, entry to the state system meant that control of the schools would virtually pass into the hands of local authorities, and this was a step the Association as a whole refused to take. It had good reason. Subsequent events have shown that many of its schools were used, not as educational institutions, but as centres for the indoctrination of the young in the virulent nationalism of the sponsoring authority, including the administration of the Mau Mau oath.

A few schools did leave the Association and accept control by the local authority, but in most cases party discipline was restored, and dissident elements forced to renew the oath of allegiance to the K.C.A. "government," and to renounce the state-sponsored system of education.

By the middle of 1951, however, it had become clear that the refusal of the Independent Schools Association to accept state aid had lost their movement much support from the mass of the people. The party tried to meet this danger by forcing the closure of Church schools (the only other educational bodies in the field). They descended on selected schools in a body, threw out the teachers, and replaced them by their own nominees, their counsel arguing in the ensuing court actions that they were within their rights since they were acting on behalf of the clans on whose land the schools had been built. These test cases failed, and in one instance the chief actors were convicted and sent to prison. Violence mounted. The '40 age-group—that is to say the men and women initiated in 1940, of the age at present of 27 - 30—were said to have been entrusted with the task of crushing out opposition within the tribe. Forcible administration of the oath of allegiance spread to all sections of the community. Thefts of fire-arms reached alarming proportions. Disappearances of both men and women were reported, and a number of bodies of murdered Kikuyu were found. By the begin-

ning of 1952, it was clear that a major crisis could not be long delayed, and so it fell out. The murder of the prominent Chief Waruhiu in September set events in train. He had rallied the Christians and moderate elements in Kiambu in a great mass meeting which denounced the Mau Mau, and his murder a short time afterwards, probably more than any other single factor, led to the proclamation of the State of Emergency.

Proportion

In trying to assess the nature and potential of the organisation responsible for these atrocities, it is necessary always to maintain a sense of proportion. We have to note that the incidents are confined to the Kikuyu who number at most one-fifth of the total African population of Kenya, and that the number of Kikuyu who actively promote Mau Mau among them are a small minority of the tribe.

But, when that has been said, it must also be remembered that the Mau Mau promoters, though a small minority, are utterly ruthless; that those who are resolute enough to oppose them openly are an even smaller minority, and that the great mass of the tribe, like the great mass of a community anywhere, desires peace almost at any price.

Potential

If, therefore, the Mau Mau promoters had succeeded in gaining control of their own tribe, it is possible that their example might have inspired like-minded elements in other tribes to adopt a similar technique. They might then indeed have attempted the massacre of immigrants required in their oath of allegiance. Who can tell what the upshot might have been?

The leaders

It may be asked why the leaders, knowing their resources to be so limited, should have risked everything on a *coup de force*. On the face of it, it seems madness on their part to have made the attempt, and indeed a strong strain of the demoniac runs through the whole history of the crisis. But on examination, from their viewpoint, there seemed no doubt a chance of success.

They knew the hold that fear of the supernatural and of force has for the Kikuyu and were justifiably confident of their ability to exploit it.

They had had extensive contact with Western culture, and believed they had mastered its principles.

From the policy of Government towards them over the previous twenty years, it must have seemed that it was unaware of their activities or powerless to check them. They had before them at first hand the appeal and example of Communism.

Finally, there was the fact of self-government having been achieved in the Gold Coast.

In all these they failed to assess the situation aright. They failed to take into account the fact that a significant number

of Kikuyu Christians had genuinely overcome the tribal fear of the unseen, and that many Kikuyu—Christian and pagan alike—could not be cowed by violence.

Though they had grasped the principle of power underlying Western politics, they failed to realise that in practice it is harnessed and tempered by centuries of Christian tradition.

They failed to understand that the leniency of Government towards subversive acts over the years had been actuated not by weakness or lack of knowledge but by a policy of restraint.

They failed to realise that the Communist technique can succeed only when the party has control of the army and police or where the Government is so corrupt and subjects so exploited that men are desperate.

In their haste to emulate the Gold Coast, they forgot the significance of European settlement in East Africa.

In short, they attempted a coup because they had energy, drive, and ambition; and because their principles were opportunist and their judgment warped.

RECONSTRUCTION

Lessons

It has to be noted that, because of the Kikuyu's intelligence, their political acumen and tenacity, and their proximity to the immigrant races, there can be no lasting development in Kenya that does not include them. Their co-operation with other races is therefore a vital issue for the Colony, and, it may be, for the whole of Africa and the world.

At first sight this may seem a fanciful claim. Yet it bears examination. Kenya has a good record in the search for inter-racial unity. Misunderstandings between the races have, of course, arisen in the past. There has undoubtedly been some victimisation by strong white of weak black. There has been excessive vituperation by noisy elements on all sides. But over the years, there has been a steady liberalising of conditions for the underprivileged, a steady improvement in representation in Government at all levels, and a steady growth in inter-racial co-operation and respect. Many people in Kenya of all races and competent observers outside the Colony are convinced that in Kenya there is a chance—it may be a last chance—to build up in Africa a community which can become the prototype for a successful multi-racial state.

In such a context, the rise, the methods, and the potential of the Mau Mau underline sharply not only the need to maintain the rule of law more effectively in the African areas, but also to tackle in a far more thoroughgoing way than we have ever done hitherto the spiritual, social and agrarian problems which lie at the root of political unrest.

The task of Government

The purpose of this booklet is to focus attention on the Church's task. Administrative and economic matters clearly fall to Government. Yet all three are so interwoven that the full seriousness of the spiritual issue cannot be understood without some knowledge of the difficulties confronting Government. They include the following:—

Wages.—Although cash wages have risen continuously in keeping with the cost of living, *real* wages for unskilled and semi-skilled workers are still far too low.

Housing.—Some progress has been made in providing housing for urban and agricultural workers, but "there are gigantic arrears to be made up," and many, probably a majority, of these workers live in conditions which are breeding places for disease and crime.

Soil Conservation.—Some progress has been made with soil conservation in the tribal area, but it has so far only touched the fringe of the problem. More firmness and a greater generosity are needed.

Security of Tenure.—Soil conservation is linked with land tenure, and no serious attempt has been made to deal with this problem. Yet, while land is held, as at present, on a basis which is communal in principle but individual in practice, the present ceaseless litigation regarding ownership must continue. Good husbandry cannot flourish and men cannot find security under such conditions.

Provision of Land.—The tribal area is insufficient to maintain the present population, and, until sufficient industries are set up to provide for landless people, the setting apart of new land for settlement outside the tribal area, and the maintenance of good farming methods thereon, cannot be avoided.

Politics.—There has been steady improvement of African representation on Government bodies, but a more thorough-going approach to the problem of constitutional reform is needed.

Colour.—Some hard-won progress has been made in this sphere, but much is likely to be set back by the present emergency. A more determined effort must be made to end colour prejudice by all races.

The Emergency.—These problems cannot be quickly or easily solved, and at present Government finds itself in a dilemma in that a large proportion of its funds and most of the time and energy of its officers are going into the emergency. Work on several constructive reforms has had to be abandoned temporarily. The first task of Government, therefore, must be to end the emergency.

The task of the Kikuyu

Even if these problems were to be solved overnight, their solution would provide no more than a favourable environment for the growth of a healthy society. It would not

solve the spiritual problem confronting the Kikuyu people. That is something they must do for themselves, and in this they will need all the help that people of goodwill can give them. The task is truly formidable.

They share, of course, in the set-back suffered by the Colony as a whole, but that is the smallest of their losses. Those sustained directly by them alone are incalculable. They had supplied most of the country transport to and from the city of Nairobi, and nearly all the market produce consumed in the city. Transport has now been paralysed, produce is rotting in the gardens, and markets will not be recovered automatically when the emergency ends. Extra taxation for the tribe will be inevitable to meet the cost of closer administration and policing. It had been difficult since the war for them to get work from European and Indian employers owing to the fear they inspire, and it is likely that from now on it will be infinitely harder. Mistrust is not confined to the immigrant races. Mistrust by Kikuyu of the white man, fostered by twenty years of malevolent propaganda, will poison race relations and impede progress for many Kikuyu for a long time to come. Moreover, the tribe itself is torn asunder. It cannot be too strongly emphasised that 90 per cent. of the atrocities have been committed by Kikuyu upon Kikuyu, and that it will take many years for these bitter memories to be effaced. The tribe in the past had not been popular with other tribes, but by sheer virtuosity of technique, it had established political ascendancy over them. This has now been swept away, and their leadership will not be recovered without much hard sacrifice.

These are heavy losses, but they are not irretrievable for an intelligent and virile people, provided their spiritual equipment is adequate. It is here that the Kikuyu face their greatest problem, for, as recent events have shown, the great mass of the people, including many who have received a good education, still think and feel in terms of submission to magic and the tribal spirits, and many of their political leaders in terms of persuasion by atrocity.

The task of the Church

There is here an immense challenge to the Christian Church, believing, as it does, that a healthy society can arise only where it is founded on the sanctions of the Christian revelation. There is every likelihood also that, when the present demoniac upsurge has beaten itself out, the Kikuyu will be ready as never before to forsake their old gods and welcome the Gospel of Christ. When that happens—and there are signs that it has already begun—the young Kikuyu Church will have to play its indispensable part in the work of spiritual rehabilitation. We must now consider how far it is fitted to seize this opportunity and win its people for Christ.

First, there are assets. Let it be recorded that the Kiku-

yu Church* as a whole is in good heart. On and around central stations, present events have clarified loyalties and Church life is probably stronger than ever before. "Missions," as the Colonial Secretary pointed out, "are islands of resistance in a sea of subversion." Many of the older members are veterans of the persecution of the '30s and it is they who have taken a leading part in resisting the Mau Mau openly. To quote *The Scotsman*, "In some parts of Kiambu District, Home Guards appear mostly to be members of the Church of Scotland." In certain areas unofficial Home Guards had to be formed by Church members for mutual protection long before the emergency was proclaimed, and this is alike the measure of their loyalty to principle and of the bitterness of the persecution they had to endure.

Underlying this deepening of loyalty and resistance to evil is the resurgence of faith which has come to the Church in the religious revival still going on. Without this, Mau Mau might well have swept the country.

Second, there is responsibility. Resistance is not enough. The Church must be ready to go over to the offensive as soon as the emergency ends. Advance will be needed on a triple front. It will have to move in force into these parts of the tribal area which have been ravaged by subversion, bringing to the inhabitants the healing power of the Gospel.

It will have to move in force into the city of Nairobi, where the leading men of all races in the Colony gather together in conference and policies are created, where the greater part of 100,000 Africans live in overcrowded hovels and where the Church at present maintains only one pastor and has no building for the shepherding of its flock.

It will have to move in force into the White Highlands, where nearly 200,000 Africans live permanently and where the issue of inter-racial co-operation is joined as nowhere else. In the tribal area, the Kikuyu meet only a few missionaries and administrative officers. In the city, the African population is largely a shifting one. But in the White Highlands, white and black are locked together in the closest contact, and it is here pre-eminently that the fight for good race relations will be won or lost. The Church has only three pastors in this huge area, has no church building in the growing townships, and no missionary to organise the work and act as liaison with the white community.

Advance on these fronts will mean an enormous programme of expansion for the young Church, and will demand a corresponding strengthening of its organisation to plan and carry it out. How is it placed in this respect?

Here there is weakness. Administratively and numerically the Church is very weak. Its membership amounts to no more than 3 per cent. of the tribe.* Finance goes hand in hand with numbers, and financially, the Church, like so many of its members, exists precariously on the poverty line. It has no capital resources, no central or other fund for the maintenance of the ministry, and ministers get in salary (apart from a small grant from Scotland) only what comes in in collections. When harvests fail, or when a parish has been hit by subversion, Church employees may receive only a pittance. This is particularly true of outlying areas in Chania, Rift Valley and Tumutumu Presbyteries, where intimidation of the faithful has been rife for the past twenty years, and violence most common in recent months.

Finally, therefore, there is *need*. As one looks out upon the scene in the Kikuyu Church, we have cause for thankfulness to God for His faithfulness in granting to His servants such faith in His final victory that they are able to endure all the hardness that evil men can bring against them. But when one weighs assets and liabilities, and sets them against the responsibilities of the critical years ahead, there comes also the realisation that, if the Kikuyu Church is to play its vital part in the rehabilitation of the tribe, it will in turn need from the Home Church a greater measure of sacrifice in prayer, and, temporarily at least, some special additional help in workers and money.

Where Science and Faith meet, (Inter-varsity Fellowship, 39 Bedford Square, London, W.C.1., 40 pp., 1/6.)

Here are assembled five broadcast talks given in the Overseas Service of the BBC earlier in the year. The speakers were all members of the Research Students' Christian Fellowship and their talks were preceded by discussions with other members of the Fellowship. The scope of them is indicated in the opening one on "The Nature of the Problem." "For most of us today, the conflict or tension between two habits of mind is very real—the scientific with its demand for proof and the religious with its attitude of personal trust in God. But the two are certainly not incompatible. In the pages which follow two physicists, a psychologist, and a biologist have sought to show from their work and experience how scientific thinking and Christian faith, when rightly understood, are complementary to one another." To anybody who is sincerely troubled whether as a Christian puzzled about how to relate his scientific knowledge to his faith, or as a non-Christian trying to look at faith in the light of modern scientific knowledge, here is clear sign-posting of the road that leads to peace of mind and heart.

* "Kikuyu Church" here refers to the Presbyterian Church of East Africa. It does not include the Anglican, Africa Inland Mission, and Roman Catholic Churches working among the Kikuyu.

* The total membership of all Churches in Kikuyu is probably not more than 10%.

A Farm Labour System That Succeeds

By B. J. Van Riet.

(This practical account of an experiment in farm labour management is an up-to-date report after many years of experience).

WERE it not for the problems which we have to face and surmount to the best of our ability, life would, I imagine, be a very dull thing, drab and colourless to the extreme.

No one, I believe, has more difficult problems to solve than the farmer, whose existence and work bring him closer to Nature herself than they do any other section of the community. Many of the difficulties which beset the farmer are created by the elements themselves: the farmer cannot avoid them and must deal with them as best he may. Some, however, fall into the category of man-made problems, and though they can be, and often are, solved with completely satisfactory results, it would be much better if we could prevent their occurrence.

Farmers throughout the country have for years been complaining of the so-called farm labour problem, and there is not the slightest doubt that in a large number of cases a real difficulty exists. We hear almost daily of shortages of farm labour, of inefficient work on farms, and of other troubles associated with the farmer's assistants.

These complaints are so general as to show that it is not the farmer himself, nor the farm Native, who is to blame for the creation of the tangle. Where then does the root of the trouble lie?

REASON FOR PROBLEM

To my mind the so-called farm labour question does not originate in individuals or even groups, but in the system, so long in existence, under which farm labour is recruited and managed. It is significant that several farmers who have modified the existing system or departed from it do not complain about shortage and have satisfied labour. I am one of those who have departed from the system and I must say that my decision has caused me no regrets: indeed, it has given me great satisfaction.

I farm in the Excelsior district of the Orange Free State and on my 1,000 morgen farm, "Barolong," I employ 25 Native males as permanent staff and provide housing for them and their families. In addition, when the need arises I make use of casual labour. Three hundred morgen of the farm are under irrigation and when necessary over 100 morgen are irrigated daily. The water is led from a dam covering 110 morgen, with a capacity of 1,200,000,000 gallons. Gumboots are provided for the employees doing the irrigation work. On the farm I grow crops and run a herd of dairy cattle.

Like most other farmers, I found myself faced with

labour difficulties, and though I tried various measures to solve them, the trouble persisted. In 1937, therefore, I decided to abandon the customary system of dealing with farm labour and to try an experiment which represents a radical departure from the ordinary. I resolved to give my Native employees an interest in my farming operations and let them share in the responsibility of running the farm. I am eminently satisfied with the results and so are my Native employees.

The system I have adopted may seem revolutionary in so far as South Africa is concerned, but it has stood the test. The principle underlying it is one that has been adopted with success in the case of European workers in other countries and even in the case of the education and upbringing of schoolboys, who are given a direct share and say in the management of the businesses where they are employed or the educational institution which they attend.

THREE NEEDS

The three most obvious needs of farm labourers, like other workers, are suitable housing, sufficient food and reasonable wages. Even if these are satisfactory to the worker, there is no guarantee that he will be completely satisfied, and this applies to European as well as to non-European. Enthusiasm to do the work required of him must also be instilled in him. And to create that sense of pride in work I have come to the conclusion that to contentment with the worker's lot one must add an incentive. The incentive I have chosen is a bonus system and a share for the employees in the running of the farm.

For each Native family in my employ I have built a four-roomed cottage, constructed of burnt brick and corrugated iron with good doors and windows. Each cottage consists of two bedrooms, a dining-room and a kitchen. The cost of a cottage was then about £65. It may be more today. The cottages are not clustered together after the pattern of a village, but are scattered over the farm in order to minimise the spread of sickness, should it break out in any family. For the children of schoolgoing age I provide assistance in the way of books and they attend classes in a school on the farm specially built for them and which is also used for church services and social functions.

WAGES AND RATIONS

Wages and food rations play an important part in the minds of farm workers as of any other workers. Here I have combined two systems or methods of payment—the normal current cash wage together with a reward for

achievement. My employees are each paid a monthly wage, which ranges from 14s. to £2 a month, the amount in any particular instance depending on the ability of the worker, the responsibility which he bears and his length of service.

For every Native employed with more than a year's service with me I also pay the poll tax.

Each of the workers also receives half a bag of mealie-meal as a monthly ration, 10lb. meat and $\frac{1}{2}$ lb. tobacco. Three times a week the farm's milk is skimmed and the skimmed milk is distributed among the Native workers. I run a large dairy herd, so there is ample skimmed milk for the Natives and their families.

Apart from these rations, which are really part of the gross wage bill, I have one morgen of land ploughed and planted with maize for each boy. This gives them an additional supply of maize, which they can grist at their own expense and either use in their homes or sell.

At my expense a vegetable garden, under irrigation, is ploughed and planted for the use of the Native workers. The garden is divided into plots, which are allocated to the various boys, whose womenfolk keep the plots clean of weeds. As the season advances, supply seed as required, and so a regular supply of fresh vegetables is maintained. No vegetables from the plots may be sold: they are grown solely for consumption by the staff. I also have two large fruit gardens for the Natives. The care of these is entrusted to a committee of the workers, chosen by the staff as a whole. During the fruit season the fruit is divided weekly among the members of the staff.

BONUS SYSTEM

So much for housing, wages and food on which contentment depends. Now I come to the factors that have created enthusiasm in work on the farm. One of these factors is a bonus system, which has borne good fruit.

From the returns of the various products of the farm I set aside certain amounts each year, pooling these amounts and dividing the pool equally among the workers. For example, the bonus I allow on wheat is 1s. a bag, based on a price of 20s. a bag. Now that wheat is over £2 a bag the bonus allowed is 2s. a bag. For every bag of wheat sold, therefore, 2s. goes into the pool. In the case of maize the bonus is 6d. a bag on a basic price of 8s. a bag, and as the price is over £1 the pool receives 1s. 3d. for every bag of maize sold. The bonus on lucerne is based on 2d. for each pressed bale, valued at £3 a ton. As the price is now £6 a ton, the pool receives 4d. in respect of every bale pressed. In addition the pool is credited with five per cent. of the return from all milk and cream that is sold from the farm.

This bonus system provides an incentive to work, for the

more and the better the products sold the larger is the pool. There is no necessity for me to lay down the length of a working day or to spur the workers on; they are sharing in the proceeds of the farm and are eager to get on with their jobs. Indeed, instead of urging the workers on, I have sometimes to curb their enthusiasms. On one or two occasions I have had to ask boys to go slow with the oxen during ploughing operations.

RESPONSIBILITY

The system in operation on my farm, as so far described, is in no way new or revolutionary and is followed with or without variations, by farmers elsewhere in the Union. It provides the ingredients for contentment and keenness. The only thing still lacking is the provision of responsibility. It is in this connection that I essayed an experiment which has proved most successful. The spirit of the experiment is that portrayed in the film "Boys' Town," shown in South Africa a few years ago, which tells of how an American priest founded a town for boys, the affairs of the community being controlled by the boys themselves. On "Barolong" we have something similar. To my Native employees I have conceded certain rights which I, as a farmer, used to exercise as I thought fit and without consulting anyone else. The most important right which I have conceded, and in which I only share in a small way, is the right to engage and dismiss members of the farm staff. Members of the staff are engaged and disengaged by the staff as a whole: all that I retain is the right to approve of their decisions. I may say that during the 12 years since the introduction of this practice I have never once found occasion to exercise my right of veto. The workers are jealous of the work done on the farm and will not tolerate any who do their duties unsatisfactorily. If one of their number is not pulling his weight, they call a general meeting, discuss the matter carefully, try to ginger him up, and, if this brings no result, they recommend me to dismiss him.

The reward that this employment policy as a whole has brought me is a satisfied labour staff and keenness at work. It is a tremendous improvement over the methods I employed previously. I have not once had labour trouble during 14 years, and my worries as an employer have disappeared. Today neither I nor anyone else manages the farm, the system is the manager, and a right good job it is doing.

"An ill-fed child is a waste of the school benches, a waste of state money. Let us do for the Native child what we can, because on him depends the future of South Africa, his country as well as ours."

Dr. J. M. Latsky.

Sursum Corda

MEMORY

"The memory of the just is blessed." Proverbs X, 7.

"Blot out all mine iniquities." Psalm LI. 9.

ONE of God's greatest gifts to his children is that of memory. Because we have memory we can summon up the past. We can meet our friends again, even though they have passed from us. We can recall experiences and live them all over, and bring back the joy they brought us. We can look back on the way God has led us, and see goodness and mercy following us in all our days.

Over in Europe December is invariably a cold and dreary month. There are practically no flowers blooming then. But the people of Europe have a saying, "God gave us memory that we might have roses in December."

There are other kinds of memories. In the Book of Genesis a man says, "I do remember my faults this day." In the Book of Psalms we have David haunted by a dreadful memory; he cries, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." There is a popular poem that speaks of "memories that bless and burn." There are memories that bless, that bring us happiness. And there are memories that burn, scorching memories that bring misery.

It is so easy in a moment of anger to say something that will sting, perhaps a parent or some other dear one. And thirty, forty or more years after we may be wishing to God that it had never been spoken, as we are haunted by its memory.

The great Dr. Samuel Johnson when a boy refused one day to assist his father with the work of the latter's bookstall in Lichfield. Long years after, he stood, on the very spot on which the bookstall had stood, bareheaded in the rain, doing penance for his deed. There *are* memories that burn.

Memory has a great place in our Christian religion. Church history is memory on the big scale. The stories of the heroes of the Church, of their labours, their sufferings, their teachings—it is all memory writ large. The Bible is a great collection of memories. It is a great enshrining of the past. The New Testament is largely devoted to memories of Jesus. We are told of the kind of Man He was, the words He spoke, the deeds He did. Jesus Himself encouraged all this. He gathered His twelve Apostles at the first Lord's Supper, and He said, "This do in remembrance of me." He declared that part of the work of the Holy Spirit would be to bring things to memory: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In the life of Jesus we see supremely how the memory of the just

is blessed, and how the Christian story makes of memory a sacred thing.

Modern science comes into this fact of memory. Science is telling us to-day that everything that happens to us, every deed we do, is stored up in our memory. All our experiences are registered within us. We may think we have forgotten things but they are there. They are in the subconscious and something may bring them up; some happening, such as feeling only the scent of a flower—the sense of smell is one of the sharpest of memory-bringers—and we find we have not forgotten. Or it may be a strong effort to remember will bring up seemingly lost things. I heard recently of a man who fell as a prisoner into the hands of the Japanese, and for eighteen months was kept in solitary confinement without books. He was thrown back on his memories, and he found how sharp he could make forgotten things. For instance, he began to think of the living-room of his early home. Its furniture, the ornaments, the pictures on the walls, he believed he had forgotten the details. But as he thought and thought, he found them come up into conscious memory. They were all within him, and he could summon them back.

Modern science says that all we have passed through is recorded. And so some of the sayings in the Bible become wonderfully alive. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." That seemed an impossible thing, but now it is not thought so impossible. "And I saw the dead, small and great stand before God, and the books were opened. . . and the dead were judged out of those things which were written in the books, according to their works." What if the books are the records registered in our memories, stamped upon our inmost, undying personalities, all waiting to be disclosed? Or what if, in addition, there is another divine form of recording?

Wireless is making us realize the vast possibilities of nature's powers of registration. Words spoken affect the atmosphere all round the earth, and so we hear what is spoken in London, or New York or Moscow. It is now even being suggested that we may be able to bring to men's hearing not only the voices of the present, but also the voices of the past. We may be able to select from the recordings made in past ages, so as to make them audible in our age. Thus the day may come when we shall be able to reproduce and to hear the actual voice of Jesus as He spoke His words in Galilee nineteen hundred years ago.

It is a tremendous thought, but not too wonderful for

this wonder-working age which is piling discovery upon discovery.

Thus, as we have said, Science is making more full of meaning many of the sayings of our Lord, not least such sayings as, "There is nothing covered that shall not be revealed, nor hid that shall not be known."

These are tremendous, but also terrible thoughts. What of the memories of the evil things we have done? What if they are all brought into the light? That is enough to make men tremble.

To this situation, however, comes the great Christian doctrine of forgiveness. It meets us with the words, "Repent... that your sins may be blotted out."

Some modern people attack the Christian doctrine of forgiveness. George Bernard Shaw, for instance, said that by forgiveness we side-track the shame a man ought to feel, when he does something rotten. He held that the whole process was vicious, especially bad for the one forgiven, giving him a clean slate without changing him.

That is a travesty of the situation. True Christian forgiveness is never an easy affair for the one forgiven. The forgiven man who understands the matter has his feeling of shame deepened. Forgiveness offers him no clean slate without changing the heart. The man who is forgiven must feel his sin deeply: he must loathe it, put it away and forsake it. Then God can look upon him as a child who has changed his mind, and now wants with all his heart to

live in harmony with God his Father. To a man or a woman like that God says he will blot out sins.

In business houses to-day and even in colleges there are machines for registering the human voice, so that men and women can dictate reports instead of writing them, or students in training as teachers may hear their own voices and recognise speech defects. The latest machines have easy methods for extinguishing what has been recorded. They can so deal with recordings that they will never be heard again.

This may serve as an illustration of what God promises to do in regard to our transgressions if we truly repent. He will blot out the record of them. "I, even I, am he that blotteth out thy transgression, for mine own sake, and will not remember thy sins."

An experience like that is a great healing experience. The effects of true forgiveness are nothing short of romantic. Forgiveness is one of life's most healing, renewing forces. In the 103rd Psalm we have two clauses put together: "Who forgiveth all thine iniquities; who healeth all thy diseases." That is great psychology. There is nothing that heals like forgiveness, like the blotting out of a record of which we are ashamed—blotting out by God who puts His Spirit into our spirit, and makes us new creatures in Christ Jesus.

R.H.W.S.

Hamba Ka'hle Mama

(FAREWELL, MOTHER)

THE Mothers' Union, it goes without saying, consists of mothers, though there are a few exceptions. But these mothers themselves are never motherless. It is the wife of the *Umfundisi* (the priest), whether she be young or old, suitable or otherwise, who is invariably regarded and accepted as their leader, and spoken of as their mother—(it is a kind of *ex officio* appointment, everywhere taken for granted)—and as such she is respected and honoured, and sometimes spoken of as *umfundisikazi*, and sometimes even addressed in correspondence as "The Rev. Mrs..."

Now, the time had come, after many years, for the *Umfundisi* to leave; and naturally that meant that the time had come for the *Umfundisikazi* to leave also. Months ahead their departure was announced, and groups of mothers, not only at the central station, but also at the many and various outstations, large and small, began to get busy. "What are those women doing?" I asked the preacher after the Sunday morning service at a distant outstation, when I saw a small group of mothers remaining in the church, and sitting in a place apart, their heads together all in a whisper, and one of them writing in an exercise

book beside which there were some coins on the bench. "Those women" said the preacher, "are preparing to say goodbye to the *Umfundisikazi*." Actually this meant recording the names of contributors, and the amounts contributed, discussing which members should stand up to represent the station when the great occasion came, what verse of what hymn should they sing as they approached their departing mother at the meeting, and which of them should make the speech, etc., etc. "Not a word, don't interfere, leave them at it; that is the best advice."

And so it was going on at a dozen places or more, until at last the great day came, when the large room was packed with a very large gathering. The Mothers' Union was indeed there in force. School desks for infants do not provide suitable seating accommodation for such people. These, then, were stacked up at the side of the room and at the back, and the large desks and the more capacious benches with backs, from the church, were appropriated for the time being.

At the front, in the place of honour, and facing the meeting, sat the *Umfundisikazi*. On her left sat two of the

ancients—dignified and solemn looking women, whose lined faces with “ancestral pouches beneath their nutbrown eyes” suggested that they were women of much experience that had not always been calm. On her right sat her husband, the *Umfundisi*,—on this occasion no more than an honoured guest. And next to him another guest who was asked to open the proceedings with a prayer and a speech. At the end of this the *Umfundisi* whispered: “Now they will carry on themselves”—which indeed they did to the manner born.

With marked solemnity, and a slight preparatory clearing of the throat, one of the ancients then arose and announced a hymn, first and last verses only, after which an important lady sitting at a side table, fully prepared with pen and exercise book, and with an assistant by her side, promptly took control. As the meeting proceeded, this woman, who was neither young nor old, proved herself very suitable to the task assigned to her. She had the names of the various stations already written, several lines apart, in her exercise book, and her task was to call up representatives of each station in turn to bid farewell to the *Umfundisikazi*; she then had to announce the amount of money with which they did so, asking the lady of the occasion to go happily with this money. This she did with a powerful voice which successfully carried to the back of the room through the intervening din of talking and laughing and singing, and the rhythmical stamping of feet which steadily increased as time went on and the meeting warmed up.

“I now call upon . . . to say farewell to the *Umfundisikazi*” the important lady at the side table would shout. For a few moments there would be silence. Then one woman stands and starts the verse of the hymn which has already been selected by the group she represents. She is joined by a few others who slowly move with her to the front singing as they go. The selected speaker then addresses the *Umfundisikazi*, and then places on the table, before the important lady with the powerful voice, the bag containing the offering from her station, with a coin on top to stop it being opened until suitable additions have been made by the whole meeting. Then begins what might suitably be called the “penny procession,”—the whole assembly, or almost the whole of it, coming up in single file, in close order, adopting a serpentine route in the front of the room, each person banging a penny on the table as she passes, and so, gradually, and very slowly, back to their places, all the while singing and repeating the one verse of the hymn selected by the party whom they are assisting with their pennies, e.g. “Give us Samuels, give us Deborahs, to drive the waggon of Thy gospel,”* and this long and tortuous line of closely packed mothers progresses with a dancing movement beating time to the music by stamping down

its foot (as if it only had one) with tremendous force just on the unexpected beat.

And what a great variety of mothers there was to be seen! There were young mothers and old mothers, there were little mothers and big mothers, there were mothers (a few) who were thin, and there were mothers (the majority) who were far from being thin; and there was one, a giant, who towered a full head above all the rest (How fortunate it is that human beings are not like the woodcock or the cormorant which daily consume their weight in food!) A school-ma'am, with a formidable presence in her classroom, happened to be next behind the giant in the single-file procession, and was dwarfed almost beyond recognition, and appeared to be uncomfortably conscious of the fact. Then there were poor mothers and mothers who were evidently far from being poor, and there were mothers with careworn looks and mothers who looked entirely free from care; and there were mothers who were obviously selfconscious in the performances required of them, and there were mothers who let themselves go in the singing and the dancing with a complete abandon which was enviable to see. How true it is (*abantu abafani*) that people are far from being all alike. But in one respect on this occasion there was a similarity throughout, or nearly so, and that was in the wearing of the uniform which is so highly valued by all who are entitled to put it on.

The speakers also presented a remarkable variety. Some were very modest, brief, and quiet, almost even inaudible. Others were very much the reverse, especially one who is famous for her rather disreputable politics. This terrifying person, who, though not one of the ancients, was almost one of the giants, came forward when her station was called up. Finding herself followed by more than she liked, and wanting plenty of space in which to make her speech, she drove most of them back with such threatening shouts that they cowered away like a lot of sheep chased by a sheepdog. She then got herself set for the delivery of her speech, the first part of which was delivered with a faraway gaze through an open window and with increasing animation and excitement till the tears began to flow; after some moments of this she suddenly came to a dramatic stop, and, slowly producing a large handkerchief, she began carefully and with great deliberation to mop one of her eyes; and then she proceeded with equal care and deliberation to mop the other one. Then suddenly she started again—only now her enthusiasm and excitement were directed straight at the lady of the occasion, the *Umfundisikazi*, who, all through these proceedings, sat in the seat of honour at the front, not in the usual uniform, but dressed in her best *mufti*, looking (as was proper) utterly forlorn and miserable: which appearance was intensified when the poor creature became the target for the excited and emo-

*Rev. V. C. Mayaba.

tional utterances of the political lady who at the moment held the floor.

Mfundisikazi, if the magnitude and the enthusiasm of this meeting was a measure—as I believe it was—of the appreciation with which you have been regarded, then I think that you have good reason to be justly proud and

happy; and, while the £56, which was handed to you at the end, included £16 from the central station, yet the fact that it also included so very many pennies from so very many people only shows how widespread that appreciation has become. *Hamba ka'hle, Mama.*

J.

African Education: A Study of Educational Policy and Practice in British Tropical Africa

(With acknowledgement to *The Christian Council Quarterly*.)

By a happy scheme of co-operation between the Nuffield Foundation at Oxford and the Colonial Office, acting through its Advisory Committee on Education, an extensive study of African Schools by expert educationists from the United Kingdom has recently been made. This was conducted by two groups, one concentrating on West Africa and the other on East and Central Africa. The reports of these study groups were discussed at a conference held at Cambridge University in September of last year which was attended by more than 150 educationists and administrators with interest in, or experience of, those areas of Africa. The reports themselves and the observations on them by the conference are now published by the Oxford University Press and may be obtained from the Crown Agents for the Colonies, 4 Millbank, London S.W.1 at a cost of eight shillings and sixpence. It may be said at once that this is a volume that educators in any part of Africa will find it profitable to read and ponder, the more so as, in spite of much common ground in the conclusions reached, there is sufficient divergence of opinion and counsel recorded to keep the debate alive and to prevent the premature hardening of reflection into dogma.

The West African Study Group was under the chairmanship of Dr. G. B. Jeffery, Director of the London University Institute of Education, while the East and Central African Group was led by Mr. A. L. Binns, Chief Education Officer for the Lancashire County Council.

The reports follow similar lines. They deal with the background of developing societies, primary and secondary education, teacher-training, government control, the co-operation of voluntary agencies, and financial support in relation to the economic status of the territories. The Jeffery report on West Africa may be characterised as emphasizing general principles, while the Binns report goes into some detail in regard to the actual school work and methods of instruction. Both are excellent in their treatment and exhibit a quite outstanding concern, not only that education should be advanced in the territories for which the United Kingdom has, or has had, any responsibility, but that the mistakes which have been made in other regions, and especially in industrial England, should not

be repeated in the new Africa which is coming with such speed to the notice of the world.

To us in South Africa the account given in the West African Report of progress and problems in that area is perhaps of keener interest, not only because of the greater pace of political developments there, but also owing to the greater differences between the conditions in those states and our own. They are, for example, black states, with estimated populations running up e.g. to 25,000,000 in Nigeria alone; and with African towns of 340,000 (Ibadan) 180,000 (Lagos) and 136,000 (Accra). The European population, by our standards, is negligible in number. They have thus no white-black race problem, but they are not without their complications, for the northern and more populous province of Nigeria is mainly Moslem, and other parts of the territory also have their Moslem groups. This has implications for the schools, not only in regard to control but also to curriculum, and to the general attitude of the people towards education.

In spite of such great differences however, it is interesting to note that some of the problems that bedevil our native education in South Africa have also to be wrestled with in the North-West, as indeed they have to be all over Africa. Here are a few: the low percentage of children of school-going age at school; the insufficiency and poverty of school accommodation for those who wish to go; the high percentage of untrained teachers of low education; the problem of financing and staffing and inspecting a rapidly expanding system; out of date and unsuitable syllabuses, text-books and methods; rigidity and formalism of teaching. Most of these we have always with us and upcountry they have one or two in addition, such as the rivalry of denominations in staking claims to unoccupied territory. There are about two dozen denominational bodies at work in Nigeria alone, to say nothing of the Gold Coast, Sierra Leone and Gambia.

In West as indeed in East and Central Africa the brake on any rapid advance in education is the available number or and the qualifications of primary teachers. Nor is this to be wondered at when we look at the recent increase of pupils in Nigeria alone. In the ten years between 1937

and 1946 the increase in three types of school—Government, Voluntary-assisted, and Voluntary-unassisted,—was respectively, 30,000, 105,000 and 238,000. In the same ten years, teachers-in-training increased in Government Institutions from 257 to 659 and in Assisted-Voluntary Training Schools from 755 to 2981. Not only do these figures indicate remarkable expansion but two other features are worthy of comment; (1) the number of pupils in schools which are not in receipt of grants from Government, and (2) the predominant share in the training of teachers falling to voluntary agencies i.e. generally speaking, missions. It is moreover not difficult to deduce that the majority of teachers in non-assisted schools are likely to be of low standard in their own education and innocent of any training whatever. While the West African report pays tribute to what has been accomplished and especially to those schools and training colleges which have built up over the years reputations which would not shame schools or colleges anywhere, they point to the need of still more training institutions. It is a common feature of African schools at present that the desire for schooling (or for the appearance of it) has far outrun the ability of the administrations to provide the premises, the equipment or the personnel to secure that value for the sanctioned expenditure is received. Yet what can one say to restrain a people that will maintain 238,000 children at school at its own charges?

The figures I have given indicate what a large part is still played by voluntary agencies, mainly churches, in the education of the West African. There are about 30 different denominations engaged in this work and, as we have seen, the greater part of the training of teachers is in their hands. In all territories, but especially in those African territories which have recently been given powers of self-government, the relation of voluntary agencies to local, provincial and national government bodies, is under discussion, and will call for toleration and compromise, both in regard to the control of schools and to the responsibility for financing them. The consensus of opinion seems to be that the village, secondary and technical schools will gradually pass under the direction of local and provincial authorities, while the churches and missions will continue, for some considerable time at least, to be responsible for teacher-training institutions. Doubtless some bodies in spite of the withdrawal of grants may wish to maintain certain of their schools and, provided they have the resources to meet the cost, this may set an excellent standard for newer schools which still have to build up their tradition. It may even be advisable for Government to undertake some financial responsibility for such schools provided they are left sufficient freedom to express their own individuality.

On the point of the desirability of maintaining the religious character of the education given in the schools the conference was unanimous. There was

division of opinion between the West African Group and the East and Central, and in the conference generally, as to the method that should be adopted to secure this. One party was in favour of the Government paying the whole cost of the running of the school, while leaving the voluntary body one-third of the representation on the board of Governors. The other seemed to favour allowing the voluntary body a two-thirds representation provided they paid some part of the cost. Examples of both practices were quoted from the United Kingdom.

The East and Central Study Group had to cover the seven following territories viz. Nyasaland, Northern Rhodesia, Tanganyika, Zanzibar, Uganda, British Somaliland and Kenya, an area twenty times as large as England and Wales with only half its population. Not only does this area not have any large African cities but in three of these territories there are considerable aggregations of European settlers, with, in most, larger groups of Asians. Tanganyika, with the greatest numerical population, has 7½ million Africans to about 60,000 Asians and 16,000 Europeans. Northern Rhodesia has 1,650,000 Africans, 40,000 Europeans and 2,500 Asians. Nyasaland has 2½ million Africans, 5,000 Asians and 4,000 Europeans. Whatever problems the presence of Asians and Europeans present in these territories in regard to race relations in industry and politics, the education services are for the most part separate, and African education can be considered as a unity. In Nairobi an interesting experiment is projected in a Technical Institute which is intended to be inter-racial. It will be interesting to watch its development.

On the subject of wastage the Group found conditions similar to those obtaining elsewhere. For example in Nyasaland, an extreme case, the numbers in the first of a four years course were 40,000 against 5,000 in the fourth. In Kenya from 127,000 in the first year, numbers fell in the fourth year to 36,500. It is the considered opinion of the group that literacy cannot be guaranteed to be retained unless a child has completed four years of school life; some authorities place the lowest limit at five years. Some interesting suggestions were made to combat this wastage. It was suggested that parents should give an undertaking on enrolling a child to keep it at school till at least it had completed four years; or that remission of school fees, in whole or in part, should be promised in respect of those children who did complete the four years. In a situation such as confronts African administrations everywhere everything should be tried, but the second of these suggestions is unlikely to be effective in countries in which school fees are not charged and the education is not compulsory, as in our own country. The most effective remedy will be the rise of group consciousness of the African parent, the attractive power of the schools and the change in the economic circumstances of the people, to-

gether with such communal measures as fencing of the lands in a mainly pastoral community.

One of the knotty problems everywhere in Africa is the language of instruction in schools. It is especially burdensome in East and Central Africa, as it is in the Union. Everybody is agreed that the first lessons should be in the mother tongue. But over a large part of East Africa there are two claimants to be the recognised *lingua franca*, Swahili and English. The Binns Group has no hesitation in plumping for the Vernacular and English, except in those coastal areas where Swahili has become the mother tongue. English is important for Africans "as a *lingua franca*, as a road to the technical knowledge of modern inventions, and as a means of contact with world thought." It therefore recommends that English should be introduced in the second year of school life. They make the rather surprising suggestion that the English lesson in the earlier years should be directed to enabling the child to *read* simple English rather than to *speak* it, which should be deferred till the later years when there will be more chance of the pupil *hearing* better English. The Group however recommends the teaching of the vernacular or vernaculars to the stage of the School Certificate and to this end recommends increased attention to the vernacular in the Training Schools and the establishment of a School of African Studies at Makerere. This is a department in which the Union is much ahead of the rest of Africa.

Much detailed discussion of curricula in various types

of school and of the replacement of static and formal methods of teaching by activity methods is given in this section of the report, and will repay earnest study by teachers anywhere. The hard-bitten instructor of African youth may sometimes wonder whether the Group has taken sufficient cognisance of the limitations in education and professional training of those who would have to carry out their suggestions; but it is good to look at the star even if you can't at once hitch your wagon to it. One of the recommendations that was warmly supported by the Conference was that in each territory there should be set up Institutes of Education, on the Board of which should be representatives of the Departments of Education, Training Colleges, Churches, Local Government Committees and serving teachers. This recommendation emphasizes that the education, training and character of the teacher is the key to all advancement in African education, and it would be well if all public bodies and administrators tested all their projects by this principle. It would be well also if the African people recognised that school systems cannot be built up to efficiency in a day, or without the ardent co-operation and self-sacrifice of the public, nor indeed without their constant and intelligent vigilance.

It cannot be but that so much industry, goodwill and intelligence as is enshrined in this report and its preliminary studies will have the utmost beneficial results for the whole of Africa.

ALEXANDER KERR

Lack of African Middle Class a Serious Problem

THE most serious problem of our time was the lack of a balance of population among the African people; amid all the changes which had taken place in South Africa, the Africans still remained without an effective middle class, said the Rev. S. le Grove Smith, of Molteno, in his opening address as chairman of the Methodist Church's Queenstown District European Synod recently. To achieve a healthy balance of the African population, to enable it to survive in the modern world, was the greatest task for Christian citizenship in our time, he stated.

The problems facing the modern missionary differed from those which had faced his father. The early missionaries in South Africa had to face the problem of the impact of Western ideas upon Africans, a people which for generations had known only the restraints and customs of a wandering, tribal existence.

It involved them in the question of land settlement; of education and the utilisation and training of a vast reservoir of manual labour diverted from the arts of tribal warfare to the handicrafts of peace.

That had been the general picture a century ago, but things had changed since. Cities had grown and become industrialised, mines and factories had multiplied. The movement of people

to the cities had created human problems unknown before. Churches, missions, educational institutions, housing and social institutions of all kinds, which had seemed adequate at the turn of the century, were now striving to face the new and greater problems of the changing scene.

We were all observers of the greatest trek in history, the trek of all peoples. South Africa, the Rhodesias and the Protectorates had always suffered from the effects of a radical imbalance of the population. The stabilising benefits of a great middle class in the population had been denied to the Africans.

On the European side, this balance had been partly corrected by the importation of artisans, miners and technicians from overseas.

The most serious problem, therefore, was the lack of African middle class. The great mass of Africans continued to be illiterate and unskilled, while at the other end of the scale there was a growing class eager for higher education, for academic and professional life.

The pull of one against the other was so great that no one unacquainted with it could imagine the extent of the disparity and of the racial disharmony which ensued.

The creation of a healthy African middle class was the greatest task facing Christian citizenship.

Whether the future pattern of African life was to be integration or apartheid, he did not know, but he was confident that there could be no healthy survival or future for the Africans as a composite racial group until Christian citizenship could bring about a correction of the serious imbalance within African community life.

It must be our aim to create a middle class society, to draw together the two extremes of the African population—the rising primitive and the restless, frustrated intelligentsia.

African life had been shattered by the encroachment of a new way of life and in this dilemma Africans were like a ship without a rudder and compass.

To remove this evil, revolutionary changes would have to be demanded in the traditional land system. Large numbers of families had to adhere to the land, but not as communal holders under the present system, but as small-holders and peasant proprietors.

The great potential of African man-power, so largely wasted, had to emerge from unskilled, blind-alley occupations, to become builders, carpenters, technicians, engineers and mechanics. Hitherto all attempts at technical training had failed because the doors had been closed to this type of worker. It could not always be so.

The church's task was two-fold: to inspire the European in South Africa to believe positively in the personal dignity and freedom of all men, to teach him to live the Christian ethic and, where he exercises power, to make possible for all to have the right to aspire to the full responsibilities of Christian citizenship; and to inspire and teach the African to believe positively in the personal dignity and freedom of each individual; to teach him to absorb also the Christian ethic and to encourage him to fit himself for the full responsibility of Christian citizenship

New Books

"R. J.," by the Hon. Edgar Brookes. (South African Institute of Race Relations.)

This is a study and appreciation of the work of Rheinallt Jones for the betterment of race relations in South Africa, written primarily for the members of the Institute of Race Relations which he helped to found and of which he was the first executive officer. This doubtless accounts for the fact that it deals only with the latter half of his life, the first thirty-five years occupying little more than a page. It majors on his remarkable achievement in building up the work of the Institute, and deals also with his work as a Senator and as Advisor in Native Affairs with the Anglo-

American Corporation. Dr. Brookes has skilfully collated information and impressions received from a number of his friends and colleagues into an excellent picture of the man—human, ardent, courageous, tireless, and friendly—which all who were associated with him will be very glad to have.

* * * *

God intervenes, by David Bentley-Taylor. (Inter-Varsity Fellowship, 36 pp. 2d).

An interesting personal testimony.

LOVEDALE NOTES

Principal's Return from Overseas:— Dr. Shepherd arrived back in Lovedale on 17th August after his short, but happy and fruitful visit to Scotland. At the Steps on the first morning after his return, Dr. Shepherd voiced his thanks to all who had helped to keep the Lovedale flag flying during his absence, particularly Mr. J. P. Benyon, who had acted as Principal.

Among other former Lovedale people whom Dr. Shepherd met were Dr. Wilkie, former Principal, and Mrs. Wilkie; Mrs. Chalmers; Miss Edith Robertson, at one time dispenser at the Hospital; and Mr. and Mrs. Graves. The last two have presented to Lovedale a photograph of the tombstone on the grave of Rev. William Govan and Mrs. Govan, which Dr. Shepherd visited with them in Dunoon, Scotland, and which they had had renovated. Mr. Govan was, of course, the first Principal of Lovedale.

Coronation Medals—We wish to congratulate Dr. Shepherd, Dr. W. C. J. Cooper, Medical Superintendent of the Hospitals, Mr. J. W. Macquarrie, Inspector of Schools and formerly Principal of the Training School, and Hon. W. T. Welsh, Vice-Chairman of our Governing Council, on the award to them of the Queen's Coronation Medal, "a personal souvenir from Her Majesty," for conspicuous merit in their particular spheres of service.

Staff:—Mr. Dawson Matthews has been appointed as Assistant to Mr. Emslie at the Farm, and he and his wife and family have been warmly welcomed to our community.

Bereavements—Many old Lovedale students will be sorry to hear of the death of Mr. F. Wynkwaart, an old and faithful servant. He worked at the B.B.D. for thirty years and before that at the Farm.

Our sincere sympathy is also extended to Mr. O. B. Bull, Joint Editor of this paper, and Mrs. Bull, in the great loss they sustained early in August through the death in Durban of their eldest daughter, Helen.

Some people fool themselves by thinking they are broadminded merely because they are scatter-brained.